

M 1119

January, 19, 1967

Group I isn't it? Group I esoteric--very special, secretive, hush-hush. But one thing: no lies, huh? I listened to a tape of last week. This morning. That's interesting. I mentioned that, John, because last night when I was talking to Linda I said something about closing the eyes and opening, and closing them again and opening. There it is on the tape, the same kind of suggestion from you. You remembered, that you mentioned it. It was interesting. There were several things at that last meeting that we might talk about. I don't know if we should do that. Or, should we do it now? Or should we do it later? Should we talk about the problems you have as group one, particularly in regard to the group two; the difficulties you might have or perhaps you might want to talk about how to deal with new people, and who are little nails in your coffin. Because you had that the last couple of weeks. Sometimes difficult situations. Sometimes well meaning from those who have had, let's call it, formal instructions. And, without mentioning any names, I mean the "rock," of course. So, we have to deal with it, and those 3 together may be well meaning but they cause, every once in a while a lot of trouble, and I think that you have catered a little too much to them. Usually, I think for a new person when they come, even if they have already had some training, so-called, or have been associated with another group, or perhaps have read a great deal, or have had some responsibility like in St. Louis of a few others so that they had to function as a leader. I think that you should not pay too much attention to what they have had, or claim that they know, but you should go by what they

are. And on that will depend, of course, how much time you should allow them. That is, if they want to express to you how wonderful they are, that's fine, but you can say that in two words, you don't have to listen for ten minutes to that kind of thing. When they start to talk about ordinary affairs that have nothing to do with work, you have to stop them. Never mind what they like it or not. One should never be interested in trying to keep a person. You should be interested to find out if they are willing to stay. And if there is that kind of wish, then you create an opportunity that they will feel at home. There is absolutely no reason to try to convince anyone about work. The attitude of new people is that they are curious; that they want to come, and that they want to hear something about Gurdjieff. Of course, it is not that they have to tell you how much they already know, because if that were the case, they needn't come. They can form their own group, and then they could invite you. It's the other way around; they come to your group. So, the task is on ~~on~~ you, and the task on them is to listen. Because otherwise there is no reason why they want to come. If it is self-glorification about hearing themselves talk, they may as well forget about the group. When they do come with the real idea that they want to find out, if they are serious, they will sit quiet. They will want to listen; they will want take in all the different sayings of the people who have been in this work for some time, or experience, or tell experience and want to discuss that, and they can listen to the discussion as you keep it going. Without really, I would say, saying

any attention to them. Don't be flattered when there is a new person. If they come back, that is a little different. Then, of course, you have a certain attitude that perhaps there is interest, and that perhaps ~~xxxx~~ you will have to listen to them. But again, not falling over backwards. You can just listen to them, and acknowledge it, and give them an answer. But as soon as they get over into whatever they consider work, please stop it. That has happened a couple of times in Palo Alto, and it was very interesting that some of you, you might say, banded together, and stuck up for the ABC. And tried to plant that flag right in the middle of the room. I think it was excellent. But don't do it too often, because if they don't want to acknowledge that, then they don't belong. Don't hesitate to tell a new person, when you honestly feel--and this is a question you have to decide among yourselves--those of the older ones--that they don't belong, please tell them to stay away. There's absolutely no reason, again I say it, that you have to be flattered by when someone says he wants to come, and really doesn't belong there at all. The attitude of course on their part is that they want to work, you explain to them as well as you can as much as you can as much as you can, and in as simple forms as you can what work means, and then, forget it. Because after that, there is nothing to talk about with them. The only time that you can start talking with them, is when they have applied it and come, then, with their experiences to tell you. Because if you don't do it that way, everything is theoretical. You tell them what is work. If they think they know it, you can ask them have they done it. If they say they've done it, tell them to do it

again, in accordance with what you have explained as ABC. If they don't understand what is involved in that, try to be very patient, and explain it again and again. Then ask them to work and bring back some kind of a report the following week. And if you are in a very good state, you can even give them a task, and link the task up with their daily activities if you possibly can. So that it's not something that's separate from their ordinary life. And then of course the following week, if they wish, they can report. If they don't, let them be quiet, and don't ask them. Don't ask them "Did you do the task?" You see, the responsibility is on them to talk to you. It is not up to them to talk to you. It is not up to you to have to talk to them. Even if you are glad that they are there, you really need not be particularly interested, because if it isn't them, someone else will come. You have to have belief in the ideas, that they can stand on their own and that they will grow when you have the right attitude toward them, to see that it is always done the correct, honest, exact way. That you have to rely that the ideas are alive, and whenever I present it in that way without any fuss, or without any self-glorification--for this you have to be very careful that you express certain things in a certain way very simply, without ~~xxx~~ giving an ("air de dan") as if you are worth more or that you are already sitting on a throne and dispense information from the Lord and all that kind of nonsense, because in the first place, of course, there is no truth in it, in the second place it is absolutely deleterious for anyone who comes as a new member.

The second thing that you have to keep in mind is that whenever

you talk to someone, you have to talk their language. It is not easy, particularly when a person happens to be a little more professional than you are in a certain direction about which you don't know very much. For that you have to rely on those who are better equipped, sometimes, so that it is not necessary for each person to be able to answer all the questions. There has to be that kind of team work among the older ones of you, so that you really can exchange that, and whenever anyone has a particular special knowledge about something, let's say psychology or psychiatry, or engineering, or particular scientific interest, or things where, maybe, as an artist, he has already accomplished something; of course if he has a little bit of a name, he still might be interested in work, and then you have to be very careful that you are not going to hurt him, but you also have to indicate that you know what you're talking about, because if you don't know that and he doesn't feel that, of course he will stay away. You will have many people who will come and go before you reach the point where you can actually hold them I think a long time will elapse. And you will have to have practice; and don't be disappointed if they stay away. For one, there will be ten others-- if you're open. Make it so that whenever you have a group where new people can come that you welcome them, that is the kind of openness I mean. So that they can feel at home, so that you're not there so that you can extract too much information of their own of whatever they don't want to tell. In one case it happened that one person wanted to tell of what had happened at the "rock"--forget it, it is not important. If they wish to talk, let them talk from their heart,

no blah-blah-blah. It may be necessary that if you want to attract people of a certain caliber, and it would be very useful both here and in Palo Alto, you live in surroundings ~~xxxx~~ where you can have dealings either with intelligentsia or with artistic. And it is worthwhile to see really how far you can talk in their language, and then help them. Help them to see that whatever they are thinking and sometimes they may be very convinced that what they have is the last word. Of course if that is the case, then they won't come. But if they are open enough to see what Gurdjieff has to say you have to use language and background until you have established contact and then know what you are talking about and then have confidence in you. And when that is there, then you can introduce something about Gurdjieff, and perhaps then you can explain the difference between their viewpoint and your own. But this takes experience. And as I say, don't be hesitant to let them go if they don't want to come, and try to see how far you were at fault. It usually is that way; that you were not sufficiently adaptable; that you did not know enough about the person or their background. And this brings up again this other question: any person who comes, if only once, should have a record in your file. It should be clearly stated for each person, also those who keep on ~~xx~~ coming, who brought them their address, if possible, relationships that you know about. If possible, ~~xx~~ how they happened to come to that kind of work of Gurdjieff, particularly, let us say, in St. (?) (?) or the dock, if they were there. If you can, find out, find out how long, why did they leave. At the proper time maybe you can ask them why they don't go back. The reasons why they want to come to your group. There has to be a definite reason, otherwise you talk sill and

maybe they come in a way, who knows. In any event, you have to have a little bit of life wisdom about such a person when you become interested in feeding such a person, such a new person, information that concerns you and that belongs to your life. And that really in your life occupies a very important place. Otherwise, again, there is no use in talking about it because the caliber of a meeting is determined by the level of that kind of exchange. And it is not a tea party. It is the way I am in last night's meeting: it is serious, it is real life, it is inner life that belongs to something that really concerns. And it makes us in all respects, the attitude of what you want to do with what has been given you. Well, this leads to something I want to say about the impression I have of the case last week. It has to do with art, not Art Andrews, but art in general. It has to do with identification. It has to do with what is "I." And I try to make it so that it is clear to you because these are the questions that will constantly come up in your own life and that you will meet of course, when you talk with people of that kind of wish for creation in general. It need not be art; there are four different directions of interest of people know: science, religion, philosophy, and art. Of course, art and religion are more emotional compared to the other two, and the other two are a bit more intellectual compared to the emotional ones. Although all forms will have a mixture of intellectual approach and of course an emotional approach. You cannot get away from it. And it is such people who at certain times, will come to a conclusion in their own lives when that what they are pursuing will not lead them, not entirely, at least, to the satisfaction of a solution for certain problems which are in them while they are alive, trying, then, to put in to some kind of a form of a creation of something they want to produce, if they can, part of their life in a certain way and perhaps

and that at times it is impossible for them to do it. And that although from the beginning they start to believe that that is the way and maybe they have sometimes a mixture in the idea of art as becoming religious for them or philosophy which will give them a scientific insight, and many times in science, although it may be in the direction of exactness or perhaps in the direction of helping humanity, that with that there is also with them at least an attitude that perhaps by means of this pursuit that something could take place for the possible application for the benefit of mankind. So you will have all kinds of combinations of those four together with the ~~mix~~ attitudes of people in trying to live their lives in accordance with certain principles which have been established in them and which are of course of tremendous value. Whenever a person finds this particular difficulty and thinks that then there is a conflict between work and the pursuit in any one of those four directions, I don't think you understand work well enough. It is my impression that in the discussion you start to mix things. You see, what is art for. I take that now as a single example of that what you want to express and create. Something that doesn't exist, of course. And you want to see if, in order to create that, there is a possibility for you. That in that direction you will find something, maybe for the glorification of that, not yourself, unless - leave alone for a while - that what may be pure self-expression. But although it will have to flow through the channel of the person who produces it - and this is true for the scientist as well as for the philosopher - that that of course becomes as channel more and more impersonal the more a person is able to let that flow of flows and not feel the necessity of attaching a label to it. But even in such a case in which one feels inspired because there



1. the possibility of that form of expression for the glorification of God, maybe, or for the possibility of giving something to humanity, or to leave a kind of a legacy for those who come and live afterwards, that then in that kind of a direction you try to find really not only a solution for your own life, but that you will find in it the place where you belong and that then what you will wish to produce is to some extent a ~~link~~ possibility as a link to becoming a ~~fr~~ real man.

2. this I think you have to understand quite well because now when you start to introduce the idea of identification and you say I should become non-identified - of course it's quite right, it is "I" - it does not ~~be~~ in your personality. You have to be careful about the descriptions of what "I" is. And you have to remember that "I" is only a recording agent and in that sense, that which is "I" in the beginning and which could lead to the development of this particular objective faculty in the brain, that starting in the brain and then it could grow - and then go over to reaching certain possibilities in its own development as ~~of~~ a character of conscience or at least feeling, and that ultimately also this "I" could become sufficiently strong to guide you. That is, that it would have a will, and that totally as if it could start to influence that which is still personality and unconscious state. That all the time this "I" has its own requirements for a certain description which ~~x~~ is completely limited to the statement of "it observes" only. It records that what is seen - that is, what is noticed, what is become aware of by means of this so-called seeing - it is not even an ordinary eye, that is a recording of something by some means which we simply call awareness - which we call being awake when it is maintained.

and there is nothing else in "I" - there is in "I" no discrimination, not any description of the object that is being seen, that ~~xxxx~~ is of which "I" becomes aware. There is no distinction that an object of a certain kind is colored, has a form or function or is hot or is cold. All of that are terms that belong to ordinary life and you cannot assume even that "I" knows about them. And only to an extent when I've used the word benevolence - it would indicate that this form of observing on the part of "I" has that kind of an interest, but this interest is not in the beginning emotionally expressed. It only is to the extent that "I" is conscious, which is a good word for it, of the fact of an object existing. That is for "I" that which is being seen, again seen in the sense of awareness, as a reality.

Which you might say it - this "I", describes only to the extent of recording the fact of existing. Anything that you now try to ascribe to "I" of that kind comes from your ordinary mind. Your ordinary mind belongs to your personality and remains all throughout this whole process - particularly in the beginning - completely unconscious and it will have all the attributes of unconsciousness including identification. Now what happens if I want to paint or to play piano? or if I want to do research, or if I want to dig into philosophies? or even if I wish - by going to a church or a dogma or a doctrine - that I want to reach a state of mystical or at least spiritual contact with a higher living being. It takes place in me, in my personality as it is, and I wish ~~in~~ with that personality and with the functions of mind and feeling to remain completely identified with that which I wish to pursue. Because only in that way will I be able to have an

amount of energy available for that which I want to do. And otherwise I will not be able to create - I will not be able to overcome difficulties that I cannot not be in the way - I will not be able to create. I myself as a personality regarding that what is going to be my creation and of course it is absolutely necessary that I remain completely identified with what I'm going to create to do for the sake of whatever it may be. Almost to the point that if it may be really self expression, naturally the identification may be a little stronger. If I want to say this is for the glory of God, I will embrace the necessity of, you might say, the usage of that what I am doing in that kind of an activity - even if it led me to a better kind of an understanding of that what is above me or it may have even aided me or it may have become for me a motivation or perhaps the motives that I've used in this kind of creation. All of that remains ordinary life and must never forget that if it exists, it does not know about my identification. It's an interesting thing, you see, because here we have the continuation of ordinary life exactly as it is and even heightened to some extent when you are engaged in something that really engages you. Because it becomes for you a desire for living. This creation is sometimes absolutely necessary in order to satisfy what in me is a desire that is really required for the further maintenance of myself, that one continues with a wish to want to live. Because if you lose that - if you lose your desire to want to create in some form, whichever form you now want to choose, there is absolutely no reason to continue with your life. The ordinary affairs of that that belong to the body or that what belongs maybe even to some



condition it has to go to be. There is a slight requirement that the object should be if possible in motion. Because if it isn't - then you might say that the "I" is not satisfied by recording a monotonous. It has to have some form of life that it has to be interested that something exists which then shows its existence by being moveable or at least giving a certain form of a locomotion. At the same time, when this object exists, even if this object is myself, my ordinary mind is also functioning. And although it may be engaged in the production of artistic creation, it also receives facts of the existence of one's body or the personality. It's then, when it is ordinary mind that it records the facts as it has always recorded in the sense that it describes or that it knows or experiences or knows very well in what way that what is taken from the ordinary mind seen or noticed has certain qualities which are then lodged in the memory or at least in the brain and later become available as facts of memory. You see, this is important because the "I", although it functions as a recording, it records in this particular relationship the object. And this object is exactly the same as what is being noticed by the ordinary mind, and for that particular reason, there is a connection between the "I" and the mind. And for that reason, that what takes place in the mind could become available to the "I". Try to understand that well because in the beginning "I" could not stand that kind of an information because "I" is too small. But when it starts to grow, it can receive the information which is available which is ordinary, unconscious information, you might call it, nevertheless could be quite useful for the "I" if it could store it away, again receiving it as objective fact, although the facts come from an unconscious statement of the mind. The same is true of the feeling. That is

what the "I" observes in the object, the object may be active because of a feeling which has been expressed on account of which the object has become active. Whichever way it is, these are the processes which go on, at the same time, the "I" is a little bit ahead of the ordinary mental processes or even a feeling process because that requires, as we know, a little time, and that that is a moment of an existence becomes for the mind in an ordinary sense and the feeling a time element, like a second. You remember I make the distinction between a moment which is objective because it is non dimensional and a second or a split of a second which is dimensional as far as time is concerned. Nevertheless, when this kind of information can reach also, although a little later, that which is "I", it can also be recorded there or "I" will have access to the font of memory in the ordinary brain. This you might say is the beginning of a relationship which will lead to participation. And it is that kind of a principle, I believe, which you will have to understand quite well. Now the other side to that is this: It has to be fed. It has to be fed in the first place by certain thoughts which take place in the personality and those are thoughts, I have said before, rather purified or rarified. Pure as thought, pure as feeling, belonging to the possibility and hope that something can be done in the direction of further growth, evolutionarily speaking, and these are the kind of elements out of which man number four is made up, represented in that octave as do re mi. It is still that unconscious state in which they are. In which, however, they have a hope for something which could develop and going over into a conscious state, and is also helped by that which is do, which you might say straddles the particular line between the two areas and has a chance to see every once in a while I call it the lights of Karatas. That is the possibility of objec-

tivity existing.

Now what happens when this particular process is taking place? At a certain time? That is, that in my ordinary state of personality, of an "I", although not "I" as yet. That what the "I" wants to receive is in the first place a kind of food that is prepared as well as possible in the personality itself and sometimes one says that that is done under the guidance of a magnetic center. Magnetic center is of course a form of life which is interested in the possibility of evolution, and for this reason that magnetic center, when it is put in the body of a man remains the representative of God in him and that is, this that is, this magnetic center, I call it a life because it is the form of an intellect which can reason - that it will have a wish again it has that as a totality of its existence as if it was a replica of that what was God like. It has a conscience and it has a consciousness and it has a will, small as this magnetic center may be. That because of this, the wish for magnetic center to become free, it is looking for the possibility of something like an outside point which can be used to give a certain support for the movements of earth. I'm intentionally mixing the metaphors. It functions as a crowbar, or a fulcrum, and at the point where it is to be placed, it has to be outside of earth, and this is that what I call the beginning of "I", as located in intellectual center. With this kind of a picture, you will see that when "I" must grow, it grows with preparation of foods which were made in the personality as well as it can do it under the guidance of magnetic center which doesn't know much but only that it wishes to be free. And that therefore in the beginning it may be very good and may be not even palatable and may be not really very digestible. Or maybe it may not have any nutritional value as yet,

but it furnishes for "I" the roots for the growth of that which will grow out into a conscious area and these roots will tap from that what is the soil that what is the body, that what is the personality, all kinds of facts which have to have the quality of wanting to feel in the proper way. This is the growth upon which "I" will have to depend. And the roots now are connected with my personality, and this personality is engaged in an activity of creation.

You see, this necessity of placing work in the midst of the activities of life, and as Vedanta would say "to express that what is possible in the midst of that which is beyond all action," really means that for the sake of the growth of "I" it has to be placed in the midst of that what I am in an unconscious state and that the unconscious state has to furnish the energy for the growth of "I", particularly in the beginning, because the "I" is not as yet big enough to receive help from the outside. When it grows and is, you might say, as a tree - it has leaves, then that what is outside as an influence can function like the sun on a green leaf, making then that is the condition of a tree by giving off oxygen. The ~~extra~~ chlorophyll of "I" as a tree will come only later after the leaves have been formed. In the beginning, the root system is the main channel through which the "I" will be able to live. The root system is dependent on the state of my being as a personality. There are different levels in being. When a person is alive and he feels his aliveness with all that is in him, in which his heart and his head participate and in which he feels that it is a necessity for the expression for that which he feels should become a manifestation of his life form, almost to the point of exploding. That is, he feels in himself a creative



impulse, or a desire really to go down to the bottom of certain things so that he can understand why are molecules are as they are, why is it that certain reactions must take place, why is it that psychologically a man is determined to be as he is, or why is it that astrologically I can accept certain laws that govern the conditions of earth. Or whatever it is that a man wishes to find out with such fervent desire to be united with God even if it is in a mystical sense and even if it can be expressed in the direction of one center only. It is quite possible that such a man, when he is in that state, and tries then to express it and tries to live in accordance with whatever his motivations are for him, that he then is in a high state of almost excitement or of living or of being, and that sometimes this particular level is very close to the possibility of becoming conscious. It does not become conscious because something else must be introduced which is not introduced in the three centers.

It can come from man number four - it can come from "I" and it can only come when the root system is connected with a tremendous quantity of energy which is present in anyone who is interested in art, in religion or in philosophy or in science. And it is this that makes a person emotionally interested to the extent almost you might say that he would burst. But that he has this tremendously creative desire to produce something that has not yet appeared on the earth, and that even he himself might feel that he is the only one that can do it, and that no one else would do it, that if he didn't do it, it wouldn't get done. That for that reason, that form of art represents such a quantity of energy, you might say, fed by whatever has made up the motivations within such a man. Not knowing even where it came from, not knowing even if it came because God had sent

to smile on him or because he happened to be in such a good way that he was willing to sacrifice everything for the sake of being able to create. But you see, it is an absolute necessity that such a man continues in his ordinary life with his art, with his creation, because it is the only source by which the "I" can begin to grow, not from any other source. So, here we are, the "I" has to remain nonidentified. And it is closely connected with something that is 100% identified, 100% partial, 100% emotionally involved and emotionally sometimes positively, sometimes negatively. Because not all creations lead immediately to a result or to a goal. And particularly when a person is working on such a thing and there are difficulties and one cannot overcome them ~~xxxxxxxxxxxx~~ and one feels that one runs up against a wall, one starts to suffer and the suffering can sometimes become tremendously intense, because there is such a desire to create and somehow it is impossible to do it. Or many other things affect one, or one is a little bit diluted and cannot concentrate enough on this one aim because six other things also have to be satisfied and unfortunately a man on earth is not always able to follow 100% either his vocation or his real desire for expression. However it may be, such a man has to be in his identification exposing the other side of the "I" to become nonidentified and even to function simultaneously. But this is exactly the possibility of "I" that can exist. Because all the functions of man are subject to time, all of them are dependent on a ~~little~~ certain little bit of a time lag between impression received in activity which will take place, and that which will take place in a man's ordinary unconscious living, including his partiality, his identification, is based on the concept of time which elapses a little, or that which

has already been reported before and has become his memory, or also that what he still anticipated, so that a person's inspiration which now has to do with that what he can do innerly in order to satisfy his aspiration which has to do with that which he has to create is always a little bit behind that what "I" can be when the "I" becomes instantaneous. And this you might say is the saving grace, because if "I" can always be kept a little bit ahead of the other processes, it can start to function and remain functioning independently. All that is necessary is to be fed at the proper time when the energy which is available when one is working with a project, or a possible creation of some kind which will involve everything when one is honest and serious about it.

This form of energy could be derived from the wish to create or even the wish to overcome suffering, whatever it is that is either positive or may be negative in the sense we sometimes take it of that what is agreeable and disagreeable, of that what is from our standpoint sometimes useful and sometimes quite useless. All of it is of use as a form of energy for the feeding of "I" at the proper time. And when this proper time is understood, that it now can take place parallel to the ordinary processes of unconsciousness that the "I" could become conscious because it is not dependent on that particular link of the subjectivity of man. That is his time and that stays constantly with him in his personality. And the "I" is not dependent on it because the "I" is only dependent on the moment and the moment is of a different kind of a quality. This is the reason that man number one, two and three will never become conscious and only after a very very long time. And the reason for that is that for such a man

the time has become non dimensional. That's the reason when obywatel can become conscious in his small way and in a small section of his consciousness but in any event it would have the quality of that kind of consciousness which we call objective. The reason for objectivity to be different is because that what is involved is not time, and the killing of the unique subjectivity of man when he is dying and his time dies with him takes place when a man records facts about himself in the moment of their existence. This introduces the ~~sub~~ objectivity which will enable a person to go one step from one level to another. This is indicated by the vertical line of the staff which is different in the direction of anything that is horizontal and will in this verticality prove that man goes higher without moving, you might say, in particular space regarding the ordinary progress as measured by either the time dimension, as length or as width. I say it is the saving grace because, because of that, there is the possibility that that what one wants to pursue as an ordinary human being or perhaps extraordinary in the sense of wanting to create or a remaining alive, that his aliveness ultimately will furnish the wish for the development of his "I" and that he never should worry, or rather, that if he feels that the identification that is needed for his work is threatened by the trying to put into practice what I now call an objective faculty. That then he misunderstands work completely. It has to go hand in hand - the only difference is that the hands are not on the same equal basis and it is as if one holds hands with something that comes just one step behind one. Objectivity comes first - ~~xx~~ objectivity will give the tone. That which comes one step behind is ordinary life. That is the time lag, and it will

never catch up although the objects of observation in one case or the other are the same. I say this is the necessity of continuing in whatever activity you are engaged. It is the necessity of not going to church and only to practice a little bit in order to get a little facility for the "I" to become active. But that in itself, going to church is not right for the "I" because it won't develop, since it is at such a time not connected with its roots to that where it receives its food from. All it does at such a time - going to church - for "I" is that it starts to establish a relationship with that what is higher than "I" is. It is necessary after some time that the little "I" does that. We find that in certain moments of a form of a unity which is not so easily reached when one lives in ordinary ~~xi~~ life. That's why one calls it church; that's why sometimes it's called meditation, contemplation, in some form or other; sometimes it's called yielding, sometimes it's that I wish, want to be open to that what could be of that God-like quality influencing me. This is food at certain times for "I" when it has already done its work in trying to observe the manifestation of the body and therefore the church is only once in the week - it is only on the day of rest - it is only after I have actually worked. And then on the day of rest, sometimes I call it the day of austerity, there is a relationship for "I", not because then at such a time in church it is functioning in its way as it should as a conscious agent, but it is then trying to establish, for the future, the possible relationship of an understanding from above, by God on "I". It is as at such a time this "I" starts to become changed because it has to ~~mix~~ acquire gradually more and more the quality of the next level or of a God-like level and loosen a

little bit up from that what, you might say, caused it to be created which of course in the beginning was a great deal subjective. Such processes of course will take time, but you have to understand the necessity of continuing with your life. And only when that is continuing will you have a right to try to finish - how will I say now - to finish up certain things that are no longer useful. How to find out what this that I ought to eliminate or what, of course comes from the idea that I ought not to identify, is of course a thing that is much ~~ix~~ and much later and that I can only decide when "I" has that kind of a knowledge. And really that the "I" in working, that is in observing, receives then that knowledge is some form which for "I" then becomes an understanding and belongs then to "I"'s consciousness. It is only at such a time then that I will know what I should or should not do with my personality. And it is only then, you might say, that there is this kind of a proximity of the "I" or that section in the brain which is functioning as such, that it has a chance to affect the other activities of myself and that then in that process, I call it yeast, a process that takes place by going out as if it starts at a certain point spreading from this objective faculty over the rest of the brain and gradually affecting the functionings of the brain which are now functioning in an unconscious way, gradually changing them in this kind of form of participation into more and more conscious activity. Exactly the same happens when that which is at first benevolence becomes in "I" a real wish to help, or to be that which is of a possible guide to that what is emotionally motivating a man's life. And it is that way that personality is affected by that what comes from "I" more and more full grown and now receiving or being able to receive because of its own - I call it - configuration

again its own way how it is constituted. The ability to receive from above that what is food for this "I" to grow further will be received by one's emotions. For that, the emotions have to be located in a different place and it is the heart. It is as if the solar plexus had moved and as if that what had been solar plexus at first has now been augmented by the different forms of what are now ordinary feelings divided from the rest of the body, becoming more and more centrally located. And then the heart starts to function and send through, through the body Keshjan, the Manbledzoin which is the blood, the necessary blood for the continuation of the formation of that body.

I think that this should answer the particular questions that you had in mind regarding the non-identification or the necessity of doing away with it, or to be critical about yourself and about your behaviour. Never be critical. Accept it the way it is. Let it function. Try and have the "I" come and have a look at it, try to make it appear that at times you get data of an objective kind. That your main life, it is that what concerns you in your daily living as long as you have your feet upon the ground. you have that particular obligation. You cannot eliminate it and you never should, and perhaps it will prevent you in the end from becoming even 100% conscious. But that is neither here nor there because we are not as yet in that particular state.

I don't know now if there were other things in that tape of last week that you brought up. And I've talked now about art, you see. I don't talk about objectivity. I talk about a subjective form of expression within one's ordinary life. I talk about the attitude that one should

have towards that. I'm not talking about that what is being produced, or what particular ingredients have to go into that as coming from an artist and I usually include a scientist because he has to be as honest as an artist to create something that has ~~xx~~ a different kind of a quality than only a subjective element made, let's say, made large. What should be put into that is a form of life which is not man's own. And again, one has to look at life ~~which is not man's own~~ x as something that has been given to one, which came from a different source and that man as he lives this life on earth is really not entitled to call this life his own. But he is temporary, simply a keeper of it, and it is the reality of that what is in him - we call it a magnetic center, representation of God in him, which was put in him when he was born or conceived even, and which again is set free when he dies, and that that is really what should go into any kind of an expression of himself.

How close can a man get to the possibility of expressing something in a subjective manner when that what is the quality of it has to be objective. This is the constant problem of anyone to remain honest. Whenever one wishes to put anything in of oneself, ~~xxxx~~ whenever one is desirous of any self glorification, whenever there is any reason why one wants acclaim from anyone else, when there is not for oneself the satisfaction that regardless of who sees it or what, or that even if it is never seen, but that art as such could be produced, science could be produced, without application, art could be produced without having to show it, that really this inner desire in man wanting to express it in the best way, he can, he then should become only a



channel through which the force of life flows. It will take a certain characteristic, that's why I say that never will a man become a 100% conscious, because the form that is needed as far as the manifestation here on earth is concerned naturally has to be subjective. But it is up to that person that you can look at it as if it is a sort of a tube or something that a channel through which a liquid flows will take on a little bit of the rust within the pipe so that that which comes out as water will not be entirely pure. That which comes out as art or as creation or whatever artistic quality it may have, or whatever mysticism it involves in it, will always have either a little bit of the properties of the channels through which it has flowed or even to some extent it may be represented by the odor belonging to it. I say it cannot be helped, it has to be reduced so that the surface, the inner surface of such a tube is as smooth as it can be. That it is constantly polished. By that I mean an instrument that is man has to be free from any kind of obstruction which might be construed at the time when the artistic production flows through him as an indication that he would like to attach a little bit of that to that what is the product of his creation. If I allow myself to become like nothing as if I am smooth, that nothing can attach to it and that I constantly, by polishing it up, can try to eliminate all kind of impurities and that, that ~~xxx~~ remaining pure, that that what flows through is not touching me but only to be guided in a certain way, and does not take from me anything that might be deteriorating from that what is of a higher quality. Then I become objective in my expressions. As a result, that which is created becomes objective for us, which is on a higher level. It is not any longer of this earth. There are very few products, you might say, there are very few creations of that. Most

most of them are in the x direction of religion. And whenever anything is done for the glory of God, whenever anything is built so that one can leave it and lose it, anything that one has as possession that need not be any longer possessed as long as it has been created for the purpose of that kind of activity for a man, that man in the polishing of that which is his channel, will have the possibility of growing and that that then actually takes the place of his creation. That what he does in the creating is for him a creation. That what he produces as a creation, outside of him, after it has been, let us say, born, is for God. It is in that way that man establishes the balance for himself. It is in that way that man uses the energies because the energies which for himself can go in many directions, at the time which he wants to create, he has to call on that form of energy which is the highest development in him. And many times it will have to go at the expense of many other directions where energies have been used. Because otherwise, perhaps, the quality of that which ~~would~~ <sup>should</sup> be as God like as possible might be affected too much.

An artist or a scientist or a philosopher or a religious man lives at such a time in a different kind of a world. He already is at such a time transported to a different level. and it is as if he doesn't belong any more to this earth. And it costs him a great deal to have to return all the time. He would like at such a time to be so free and, you might say, almost to forget about what is the reason for having been born on the earth. And this certain form of, you might say, free thinking, or free doing or not wishing to take further responsibilities is exactly what distinguishes such a man or a man who wishes to become conscious. Those who want to become conscious remain on earth being

are bound by their own intentions, wishing them to stay and binding themselves constantly more and more in order to be able to understand what it is to be bound. Because otherwise they never would know what it is to be free. When a man skips this particular period, when a man reaches for the higher regions without satisfying mother nature, mother nature cannot pursue him, she cannot sue him when he reaches another country, but she will, she will try to tell, to take away that such a person is not entitled to his diploma as having graduated from the earth. Such a person becomes an angel. A conscious man is different. A conscious man has to work through his life and gradually be able to do away with that which he still many many times will call possessions of himself and devote his time, his energy, all his thoughts, all his feelings, ultimately himself, dying in the attempts in order to live for the purpose of reaching what he for himself calls his God in whichever way he wants to describe it. It doesn't matter at all if it is like someone else's, for him his art, his religion, his ~~ex~~ philosophy, and ultimately his scientific understanding of that what keeps it all together, for him that is for the time being his God which he worships and with which he is identified all throughout his life. Without doing any harm to God, God finds himself, then, his God, in that what is the accomplishment of the man who is devoted in that kind of work. It is a form of life which is, of course, marvelous for a person when he can be spirited that way, ( ) really living that what he really wishes to live. And then paying whatever is needed to the smallest penny, complete to that what is needed for mother nature in order to settle the bill and not to leave this country, you might say, without having paid all his debts so that he in that kind of a freedom, when later on he talks of it to

his grandchildren he can tell them that he is a free man. If a man could live that way; if a man could start ~~ix~~ now to consider that what is so precious to him, that what he considers that what belongs to him and to what he is entitled and he has certain things which he cannot part with, and that it might take a long time even and if he wanted then to part with it he would like first to substitute, but if it were then possible for him to stay here, take it off, not my will in any sense of the word, not anything that I believe that I know - I don't know, not anything that I believe that I am because I am not. And with this, then, man yielding himself to that kind of a possibility almost I would say, throws himself into ~~x~~ the stream which he knows must lead somewhere to something of a higher region. He loses himself in the dissolving of that until the moment that he crystalizes out as a new phoenix, based on that what is death of his body. In that you know ultimately all art is destroyed, all what is subjective is destroyed, even if it is put in a museum it is destroyed. A man must willingly part from that what he has made. He must be able to give it up. When he writes and he loves the story he has written, he should tear it up. Of course, we don't do it. We hang on to that the same way that we hang on to life. We hang on to our body, we hang on to what we call our personality, hoping, ~~x~~ if we remain more or less healthy, that we can live a long time. At the time one is free, free from one's body, having, you might say, built a substitute in which one can then live and ~~x~~ afford then to throw away whatever ~~x~~ it was that has served for the purpose of building of something new. At such a time, one is ready also to leave art, to leave science, and to leave philosophy, and to go in the direction of religion. The three component parts that then form the unity which will furnish the energy

and the possibility and also the vehicle, will be science and philosophy and also ~~x~~ art. And when that as unit has been fused together, that which is left as an entity sets out on the road of religion. And with this, pushed, you might say, by the quality of one's emotion as expressed in the desire and the real earnestness ~~xxxx~~ for the wish to create, to continue ~~x~~ overcoming the difficulties to reach a higher level of being until finally that step has been reached. When the vertical line goes over again into the horizontal one, at that point when one starts ~~x~~ one can look back and say "I came from there" and then one looks ahead and then - ~~xxx~~ oh! --- how beautiful --- the possibility that one then can experience.

I hope you see that these kind of ideas are constantly with you particularly when you talk to other ~~people~~ people and also when you talk together that the motivation for that for yourselves is you must understand each other, that all of us are trying to find something in a certain direction and that none of us really knows, that all of us are beginners, all of us are crawlers, we cannot even stand straight, we don't know what it is to look into the future, we hope that that has given us enough information.

Of course we are constantly reverting to that what was past and ~~x~~ we hope that that has given us enough information and experience to build on, that's all it is, just a foundation to build on. No more. No materials, no new ~~xx~~ bricks, no ways of improving even one's house to receive more insights through different kinds of windows. No more knowing what is going to be the protection ultimately to

keep the treasures of one's life, not ~~h~~ to be touched. And to look at them and to keep them even if once a year they are carried around the village and are constantly with reverence prayed to. When you remember you are here for the purpose of helping each other, for the purpose of trying to understand what each one of you is, and why all of you behave the way you do, mechanical as you are. And if you finally understand that mechanicality must result in certain activities which then when you recognize them as such you will never judge but you will accept them because you know why it has to be like that as a law and that you could never expect a person to be different and therefore, in the first place, it never should be a surprise and in the second place, you have no right to judge. And not even have a right to wish it to be different, and only if such a person ~~can~~ can become conscious, really awake, so that then his mechanicality can then be stopped and changed over into a directed way to wish to want to and to know then what to do and how to behave. When you get together on a Thursday, that is what you should have in mind. With that you prepare, with that you come in, with that you listen to each other. You listen to each other, with that you want to understand them, with that ~~xx~~ you will whatever it is that is objectionable in one. You kill all kind of wrong impressions or wishes for someone, criticising them for what they have done, even to the extent that when they say certain things that you don't even understand at all. Then you say it isn't right or that it is wrong. What do you know what goes on in a person. Each person contributes to their best of their ability to talk about work. Whatever is sincere as a result of that what you have applied that has a place. The theories you can

forget about it a little bit. But ~~the~~ the honesty that comes out of it, that I have tried this and I honestly believe that I was ~~x~~ awake at such and such a time. Or one says that I cannot, and that I am a nincompoop and I cannot help it and that I wish that someone would help me. These are the statements, whoever makes them. Every once in a while it comes up as if you are dependent on that kind of, I would almost call it jealousy. To be able to live, live on your own feet, live with what you have, you yourself, that what you are, that what is real within you, that what is your own solidarity. Show that. Constantly bring that to the foreground, never mind yourself, comparing yourself with others. You are whatever you are and leave people alone for whatever they are if they all had in mind that they all wanted to come together somewhere if you possible can. Together. This kind of solidarity among us, this kind of wish to bring something, I say for the glory of God, as if we are building a cathedral so that afterwards all of us without exception could worship in it and ~~praise~~ praise the Lord, if that is the kind of religion that we want to have represented by ideas which concern us, seriously, our inner life, the wish to become free for all of us, the help there with each other to do whatever is necessary to be done regardless, even, of sometimes what it might cost you. It will cost you a little pride, it will cost you a little self satisfaction, it will cost you something that you enjoy being angry. How silly. Stand on your own feet. When you talk, talk honestly, talk only based on what you know. Try to ~~x~~ avoid having to ~~xx~~ talk too much in the presence of new people about the things that you're not quite sure about, because it is not quite right for them. It ought to be enough that you know positively that what can be of some help. When you get

together on a Thursday, you can take your hair down. You can say how bad you were, and how in all honesty it was impossible to do this or that. And again, use simple words so that everybody can understand it. The language we talked about - exact language - on Sunday. The words: work, work, work, don't ~~xx~~ let up, don't forget. I say so many times, time is short. And then you probably think that it has reference to me because I am a little older than you are. Oh, no, your time is much shorter than mine. All of you, all of us have to work. That's a compelling factor, that is what is written in the sky if you can read it. That is what is written in the music of the spheres if you can hear it. And it is written all over and you can interpret all activities of this world, knowing that ultimately all of that either will be destroyed or it will be changed into a new form of a planet finding its place in our present solar system One where it belongs and has belonged from the beginning and where we belong from the beginning of our conception and birth until we are free from this body. If then we have a choice, if then it is possible to know what is right, if then it is possible to live in this sphere because of our own work now, we will remain free from earth, we need not come back there need not be any recurrence. And surely, for the sake of reincarnation, if one wishes one could return and then in that way help others actually to try to tell them how to live and how to be creative.

So good night. I'll see you tomorrow, I hope.